6: Sauer--28 G-5 (1785-94) 1802 Yakut
116, 272, 824

"Maiden-hair grows in abundance, [RCH: along the Lena River] and is collected, dried, and used by the Cossacks instead of hops. The Yakuti also make use of it occasionally, with juice of berries and water, to drink."

7: Shklovsky -- 42- 43 T-3 (1891-92) 1916 Yakut
116, 539, 824

"The Yakuts ascribe to this grass [RCH: grass used as hay] a sacred origin. This is the legend:

Jessagai Tayon, the 'White God's' brother, calls together all the migratory birds and shows them the way to the south. His seven daughters very often change themselves into white cranes (the Yakuts' sacred bird) and come down to earth to dance on the meadows. Once the kind goddess, Yechsite-Hatim, seeing them dance, took the most beautiful of the girls and said to her: [43]

'Your destination shall be the 'middle place', (1) to serve and help the Yakuts.'

1. The Yakuts divide the universe into three parts --higher, middle (the earth) and lower. The gods live in all three parts.

The girl cried and begged to be set free.

'Do not despise the pagan earth! Turn yourself into grass and nourish the animals of the Yakuts.' And so saying the goddess cut the wings of the girl, who became a blade of grass."

10: Bush--300 [4] T-3 (1865-67) 1871 Yakut
116, 771, 778, 782, 824

"Their religion was very similar to that of the other Siberian tribes, though they did not worship carved idols like the Tungusians. They offered sacrifices to one great invisible God, of whom each tribe had an image, with a stuffed bag for a body, surmounted by a huge hideous head. All trees they looked upon as sacred objects, and uncommonly fine ones they used to decorate with various trinkets."

14: Krauss--168 [2] E-5 (no date) 1888 Yakut
116, 224, 776, 782, 824

I remember to have seen a powerful single tree trunk, densely hanged with motley rags, when I was crossing the Verchojan ridge. My companion and guide in this travel, sergeant in the Yakut Cossack regiment, Mr. P. N. Kalinkin, told me laughingly that those Cossacks who were in charge of the mail convoy used to search the tree and usually found some money, and spent it in drinking. But the same Cossacks who abuse the money given to the spirits will sacrifice to the spirits who provide rich hunting, whenever they go hunting predacious animals or birds and want to equal the lucky Yakut. To be sure, they replace the magic formula which is prescribed for every sort of hunting by some mixture of meaningless syllables and sometimes by fragments of rarely used orthodox prayers.

A Yakut never chooses to sit down in the shadow of a single tree because he is convinced that there lives a ghost on the tree; he rather tries to pass the tree as quickly as possible.

24: Wrangell--34-35 G-3 (1820-23) 1842 Yakut
116, 533, 782, 824

"Our way led over a hill covered with pines, and I noticed that several old trees near the path had tufts of horsehair fastened to their branches, and that a number of sticks were stuck in the ground near them. The leading postillion here got off his horse, plucked a few hairs from his mane, and [35] fastened them to one of the branches with much solemnity. He told us that this was a customary offering to the spirit of the mountain to obtain his protection during the journey, and that foot-passengers placed a stick in the ground with the same intention. This is a general practice among the Jakuti, and is even persevered in by many who have professed Christianity. My Jakuti sang almost incessantly. Their style of singing is monotonous, and rather melancholy, and is quite characteristic of this gloomy and superstitious people: their songs describe the beauties of the landscape in terms which appeared to me not a little exaggerated, and which I attributed at first to a poetic imagination; but my sergeant informed me it was customary thus to try to propitiate the spirit of the mountain by flattering encomiums on his territory."